

[P. 168 b] Kechay:

766 they saw a falcon's nest. One of the boys was determined to go up and take the young; the other tried to dissuade him. The older boy started up anyway; the younger climbed more slowly, as he was afraid. Just then the parent birds returned and attacked the older boy. He was far up where there was no protection; the younger crouched behind some bushes. The birds beat at the boy until he lost his grip and fell down the face of the precipice. "He was a rag when he landed at the bottom." His companion crawled down and went after the seed-gatherers. They approached cautiously as they were all afraid of the angry birds. There was nothing could be done for the mangled lad, so the women put his remains in a carrying basket, dug a hole with their digging sticks, and buried the whole thing on the spot.

SUPERNATURAL POWER AND SHAMANISM

Acquisition of Power and Curing

756 The doctoring profession ran in families: E.M. claimed the profession was always inherited. But this does not refer to an inheritance of power, which was not transferable, but to the mere fact that a doctor's son usually became a doctor and that, in tangible terms, he acquired the accumulated wealth in his father's cache (pa'čki). A son did not invariably become a shaman because his father was one; among several sons one might become a doctor. If no sons followed him, a shaman's cache was "lost forever" as no one else could touch it (see below).

776 The supernatural creatures helped only members of the moiety with which they were associated. For the Nutuwich moiety Horned Owl and Bear were the "strongest" helpers; for 616 Tokelyuwich, Eagle was the "strongest." "Sometimes Eagle would try to get a Nutuwich man and he would die quick." [Apparently he would die 756 whether he "accepted" or not.] Water was a very powerful helper, and a large stream, like the San Joaquin River, particularly so.

756 Women usually were not doctors. E.M. remembers only one, Wojiilit, who sang at funerals and with doctors in the sweat house dance.

[562] At his death a shaman's outfit was burned, or buried with him. If anyone else, even a 756 shaman's son, tried to use it, he would die.

764 Nothing was left to the son save the objects in the pački which were pure wealth, not supernatural talismans. It is not clear whether these objects were those the father had secured through his practice or whether they were gifts bestowed by his animal helpers; probably the former.

756 Doctor's cache.---It was thought that a doctor's cache (pački) was always located in a hill with a rock as a door. There was no mark 551 of ownership. After the shaman's son had received his power, he could enter the pački at 422 will. He accomplished this by dancing outside

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756 the door and calling on the name of his father
 556 or grandfather, to whom the cave was supposed
 422 to have belonged, and the door opened. Within
 were baskets, money, feather ornaments, skins --
 all valuable things. He could take anything he
 wanted from the left side of the enclosure.

756 The right side was filled with articles that
 556 belonged to his most ancient ancestors, and
 776 these "had too much power." They served as
 776 guardians of the place, for their power would
 776 kill anyone who touched them. Thus, if a
 stranger should succeed in entering the pački,
 he would be afraid to take anything as he would
 not know which ones he could safely touch (sic)
 (see below, Čipit's death). After a doctor had
 acquired much power, his helpers might tell him
 to use some of the tabu things, "but if a doc-
 tor did that he would get mean and care no more
 for people or being a good doctor."

756 Procedure.---A man who wanted to become a
 787 shaman would seek dreams from adolescence on.
 When a supernatural helper visited him in a
 dream, he rose and went out into the hills,
 where he "lay down to dream some more." The
 dream helper, usually a bird or animal, came to
 him, gave him a song and instructions about
 curing, and told him what talismans to use.
 The man stayed out all day, fasting and talking
 prayerfully to his assistant. As the man
 dreamed more, his power increased; the "animals"
 came more readily, so he was often away for
 days at a time. It would be said of such a
 man, "pasa 'nit a 'm:n časa 'šti (coming his help-
 er; če 'saš, the supernatural helper, lit., dog).

756 When a man had dreamed sufficiently, all
 787 the animals of his moiety gathered on a hill
 825 near a [his father's ?] cache. The man was
 there too, and the animals opened the pački,
 telling him to enter. He stayed in there four
 days. No one at home knew where he was, and
 often people went out in search of him. While
 he was in the pački the animals told him what
 to do. They gave him more songs and danced
 with him all night. They gave him his regalia:
 "this just appeared on him, nobody knew where
 it came from." Later on, when he needed more
 things -- baskets, beads, or feathers -- he
 would go back to the pački to get them. At the
 end of four days the animals sent him out, but
 instead of going home he remained in the hills
 two more days (total, six). The animals in-
 structed him to do this as "he would die" if he
 went home too soon.⁶⁹ When he did go home, he
 made his first dance (Shaman's Debut), announc-
 ing the beginning of his career. He did not
 again dream of his helpers but called on them
 when he needed their aid.

756 Shaman's debut.---When a man felt that his
 power was sufficient (and usually he had tested

⁶⁹This is the pattern often found as a codicil to tales
 of supernatural experiences from the southern half of Cali-
 fornia. They must be told of at a certain time, usually not
 before six days have elapsed. (See Gayton and Newman, Myths,
 abstract 139, note 21.)

[P. 170 b] Kechay:

778 On another occasion he wanted to get some-
825 thing to drink, and went to kumku m:č (humming-
157 bird place) where there was a little saloon.
203 He came back, drinking along the way, and
finally fell by the roadside. While he was
unconscious, two bears came. They said, "Let
us pack this man to our den." They took him
home and kept him all night. When he woke in
the morning he was frightened. The bears were
dancing; they told him to join, and all danced
together for some time. At last they let him
go, but told him to be sure to return in four
days. As soon as the door opened "he ran out
as fast as he could and never went back."

756 When talking of the doctor's cache or
556 pački E.M. was asked if she had ever seen any
of the objects said to be in them. She told
422 the following story.

Long ago E.M. and her mother went black-
berrying in the direction of Kings River. The
old woman was taken with an acute diarrhea,
and died about one week after her return home.
At that time E.M.'s brother Hai'ai'č was "just
beginning to get his power." He had gone up to
visit the Chukchansi, but he knew by super-
natural means what was happening at home, so
returned. But his mother died before his ar-
rival. Then he went to his father's pački and
brought back a large handsome basket. This he
placed over his mother's head, and he talked,
saying where he had got the basket and that it
was to be buried with her. This was the only
object that E.M. ever saw which she definitely
knew [sic] was from a pački.

756 To illustrate the danger of a layman en-
556 tering a pački she related the following.

422 E.M.'s paternal grandfather, Čipst, and
753 his wife went out to dig roots. The old man
went toward his father's pački. Though he was
not a shaman, he danced in front of it and
called to his father. The door opened a wee
bit. He squeezed in and saw the wealth: he
put a koikoi belt around his waist and strings
of humna around his neck; he took many baskets.
He returned to his wife and hung beads on her.
They took these things home. Immediately
Čipst fell ill. His face and eyes became
swollen, a rash covered his body. He died in
six days. He was a plain man and had tampered
with power.

787 Another old man who was not a shaman but
had a dream helper was Wu'us, "another grand-
father" [great uncle?] of E.M.

When E.M. was young, the children were
very fond of this old man, they played around
him frequently at his house. On one very
foggy morning he told them to run outside be-
cause he was going to die. The fog cleared
suddenly and Wu'us rose to walk around a bit.
He fell down dead. Live oak was his power; it
had told him he was going to die that day.